THE NEW UNITARIAN

NOVEMBER, 1906

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THE NEW UNITARIAN

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PUBLISHER'S ANNOUNCEMENT.

All subscriptions received during November will include the remaining numbers of this year, November and December, and extend to the end of 1907:—in other words a year's subscription price will pay for a year and a quarter of the best things that the editors of The New Unitarian can secure. We call attention to our "Look Ahead" published elsewhere. The edition of October is exhausted. Beginning January 1st we shall assume the title "The Unitarian", and designate the volume as "Vol. II., (new series)."

THE raising of $150,000 for the American Unitarian Association is not, when fairly weighed, so difficult a proposition after all. Roughly speaking it means the doubling of the usual annual gifts from the churches. If every giver of last year gave twice as large a gift this year the thing were done. Who questions that for nine people out of ten the annual contribution is a thoughtless minimum, so that to give the same twice over would involve no sacrifice at all—the need only to discover a reason why. Or, if for every giver last year, one more additional could be enlisted this year, the matter were settled. Is there a church in our denomination in which the number of people not giving is not in considerable excess of those giving? And the reason for not giving is usually neither inability nor actual unwillingness; simply failure to enlist a vital interest. It is largely a pastoral problem. Every minister knows his own congregation and has its ear. Is he himself interested? Has he troubled himself to shape a rational method of appeal? Will he use double the energy for the cause, this year, that he used last year? Is he done with the old-time timidity about asking his people for what they are only eager to give if understanding its need?

There is good method behind the recommendation of the American Uni-

tarian Association that a fixed date, (the third Sunday in October) be adopted by the churches for the taking of the A. U. A. collection. We are rather sorry that the suggestion comes this year, however, for if we are to make good that $150,000 contribution some efficient campaigning is involved, which should lead up to some time later in the season. A double collection is of course possible but involves awkwardness. Certainly unless some more definite program of procedure be set forth than anything yet promulgated, the enterprise will go by default, which would be a pity. It will hardly do to have an impression grow that those in authority really are not interested. When the body of delegates at an annual meeting actually do seek to initiate business for the A. U. A. it is good democratic principle that those elected to act for the body take their proposition seriously and give it thorough business direction. Which, we doubt not, is the purpose of those in control of things.

The line of separation between the Free Baptists and the so-called "Calvinist Baptists," used to be so fundamental in theology that the two schools were deemed mutually exclusive. Now hardly anybody remembers what the distinction really involved. Very sensibly these two bodies are making efficient their realization of lapsed schismatic issue, by an earnest attempt at organic union, which will doubtless be consummated despite the inevitable obstacles. In Canada the union is already consummated. Indeed, as Mr. Hutcheon stated in his admirable article of last month, the Canadians have accomplished significant things in the way of church unity, which may prove good object lessons to us. People of liberal ideas are supposed to be readier than other folks to yield to impulses that make for progress and common sense. Is this true of two liberal religious denominations which begin their respective names with the same suggestive letters, that go a long way toward spelling *unity?*"

This is the time of year for State Conferences particularly in the Western States. Sometimes these may prove most stimulating of all of our meetings, because of their local focussing of missionary interest. They are never crowded functions however. We wish two things might happen: first, that every church would find its way of sending a vital delegation to every such gathering *at the church's expense*, that the sense of representative responsibility be heightened; and then that we could find more things to *do*, and not simply talk about, that our state and local gatherings acquire a real missionary value, and the habit of action through representative bodies grow upon us. We have perhaps too many mass meetings, too few deliberative councils for shared endeavor.

Not least successful, after their kind, of all the sessions held at Petersham in connection with the Ministers' Institute, were the "Devotional Meetings". Men were wisely selected for leaders, the spirit of religious aspiration was not lacking, and men from the floor took part with genuine spontaneity and earnestness. The meetings were well attended, too, and the interest was well sustained.

Nevertheless, we wonder whether there may not be a better way for

devotional services connected with gatherings of this sort. At Anniversary Week meetings in Boston, at the National Conferences, and almost everywhere we do so inflexibility about the same thing! A week is crowded with program meetings of one sort or another,—so much to be said and to be listened to, in divers form of thought suggestion; why can we not devise a more rational method of worship than having simply one more variety of "things said and listened to"? Is the Puritan notion that the normal mode of devotion is listening to a homily ever to be outgrown? It is religious feeling, aspiration, up-lift, that a devotional meeting stands for chiefly at such time, not thought-provocation. Suppose rather there were but the reading of a Scripture, perhaps a fitting responsive service,—a genuine season of simple prayer, and fitting hymns, all conducted with that charm of reverence which affects no novelty; might there not be much better meeting of the spiritual need for refreshment that does not fatigue, and uplift that does not perplex?

The great charm of the well-known "Candle-light Services" at the Isles of Shoals is precisely of this order. Things have been "said" all day long till people are tired of them. At a quarter of ten people go to the little chapel with the certainty that nothing more is to be "said", that there is to be worship without homily; and the spiritual quality of the exercise is instant. Why may there not be devised by some wise man, a group of spiritual services of this sort for Conference use:—Scripture, Order of Prayer, Responsive readings, and even a collection of appropriate poems, which could make things "said" by the leader superbly superfluous?

UNITARIAN CONFERENCE OF THE MIDDLE STATES AND CANADA.

To Dr. Bellows more than to anybody else is due the credit for that saving impulse of "fellowship in service" which has knit our Unitarian churches all over the land into something approaching a denominational unity, with conscious sympathy of life and purpose, and wholesome *esprit de corps*. As first fruits of that impulse the National Conference was organized in 1864, the first truly representative body of American Unitarianism. Quickly following this national attempt at federation came the organization of several "local conferences", and early amongst these was the formation, forty years ago this year, of the New York and Hudson River Local Conference, which was the beginning of the Middle States and Canada Conference of to-day.

Dr. Bellows was inevitably the guiding spirit in this initial organization and his spirit has perhaps possessed it ever since. It has continuously been a missionary body: it has been omnivorous for extension. It began with the churches of New York City and Brooklyn, a slender "shoot" or so in New Jersey, and Yonkers on the Hudson. By and by it ceased to be local and covered everything Unitarian in New York State. Finally in 1890 it became practically what it is to-day in geographical area. With that date began Mr. Morehouse's sagacious administration, and under him its internal development and growth was most notable; many new churches were brought into being during his secretaryship and while there were a few deaths also, these were not of much significance

The Middle States hold a place in

our denominational development significantly different from that of any other territory. It is not only the area of most crowded population in the whole nation; it is not simply that in this area focus more perhaps of the elements which enter most effectively into the peculiar problems of our modern American life, social, political, industrial, and even intellectual; but circumstances make our own denominational traditions somewhat unique and distinctive. East of us lies New England with its ancient churches harking back to earliest colonial times,—old first parishes where people have never known what it is to struggle for the maintainence of their faith amongst overshadowing competitors; where social prestige and intellectual pre-eminence have been conspicuously on our side. In their destinies the Middle States churches have shared but little. West of us lies a great newer country, none of whose communities date very far back;—no churches there of any denomination have more than a century of history behind them. Some of our churches in this section have grown up with the country, many of them are children of the restless avidity for change and appetite for new things which create the favorable conditions of progress; they are churches to some extent of the New England emigration, with all the embarrassments and advantages that go with that.

Most of our Middle States share little with either the Western or the New England tradition. They are planted in communities almost as old as those of New England. In every case they are the products of the courageous zest of protest against older dogmas housed in strong communities about them. They are identified from the first with a clearly defined vehemence of Unitarian faith that invited hard things from the first as a condition of their being. What is true in New York and Pennsylvania and Maryland and Delaware is true also for Canada. Our churches in Montreal, Toronto, Ottawa, and Hamilton stand for the emergence of a definite liberalism in communities long possessed of the older faith.

Perhaps New Jersey presents an exceptional condition. Here communities are new and we have practically "grown up" with the country. But the up-growing of New Jersey, while as rapid as that of the Western States, is of radically different character. It is hedged in on all sides by social and theological conservatism,—its motive is not that of pioneer enterprise, but of commercial convenience.

The older churches of our Conference show the fibre of their sturdy conditions of growth. They have the rugged dignity of their success in the face of persistent difficulties. We have almost no country churches; hardly one decadent one; we will say, not one eccentric one whose fellowship in our midst is a mark merely of good-natured sufference on either side. Almost universally our churches stand for the "straight and normal stuff" of American Unitarianism,—a type which we venture to believe will be the persistent type, as distinguished from the ancient New England First Parish, or the more experimental type which sometimes appears in newer sections.

In all things its fibre is definitely missionary. We began that way in every point. We have always had a good deal of home-energy in missionary enterprise; hardly a year perhaps in

our Conference history when money raised for church extension within our borders has not exceeded money expended here on new societies. Let me repeat, the spirit of Dr. Bellows has persisted in all of our Conference undertakings since it came into being, and back of that lies the fine tradition of that first man in America to make Unitarianism definite, out-spoken, and courageously distinctive,—founder of the first church on American soil whose every fibre of history has been Unitarian from the start, Joseph Priestley of Philadelphia.

The Uses and Limitations of Creeds

BY REV. HENRY WILDER FOOTE

THE conflict between the "religion of authority" and the "religion of the spirit" has been an age-long one. Under varying forms, hidden behind the confusion of petty details, in Christianity as well as in Judaism, in Protestantism as well as in Catholicism, there has continued without cessation the conflict between those who have sought to find some external infallible authority eternally binding upon the souls of men, and the clear-sighted prophets of spiritual faith who have declared the heart of man to be the best interpreter of the heart of God. The desire for the external infallible authority has generally been dominant, seeking to find its satisfaction in Pope, or Bible, or Apostolic Succession, treating as heretics all who ventured to question the value or the permanence of its accepted standards. It is in part this desire for an external authority which has led men in all ages to formulate creeds. This has been especially marked in the history of the Christian Church. Time and again the leaders in the church have sought to fix a firm standard of faith. I invite your attention to the value of these authoritative creeds. How far are such formulations of belief useful and desirable in the religious life, and what are their weaknesses and disadvantages?

We must, of course, bear in mind that we are using the word "creed" in its common acceptation, as meaning a statement of belief set forth by a church as an authoritative test or standard, rather than as applied to a merely personal expression of belief. Most people probably have a more or less vaguely defined system of belief which they hold privately, and which may or may not agree with any of the historic creeds of Christendom. It is binding upon nobody, and may be modified or abandoned when new evidence presents itself. Even when publicly formulated for the guidance of others such a statement is not a creed in the strict sense. For a creed has been defined as a "form of words, setting forth with authority certain articles of belief which are regarded by the framers as necessary to salvation, or at least for the well-being of the Christian Church."* Thus, for example, the "Five Points of Unitarianism," in which James Freeman Clarke stated his own belief, is not a creed in the sense of the definition. It is simply an expression of his private views. Although many Unitarians have adopted it, it carries no authority and is often modified by them.

The endeavors of the Christian Church to establish a fixed standard of belief date from an early period of history. The teaching of Jesus, to be sure, gives us no definite statement of what his followers were expected to believe, nor is there any sign that the apostles asked anything more of converts than assent to the belief that Jesus was the Messiah. After the rise

* Century Dictionary.

of the triple formula in baptism there is no evidence of the existence of any more elaborate statement of belief until the latter part of the second century, when there appears the brief original form of what in later times has been called the Apostles' Creed. It seems to have originated in Rome as a "guard against the misconceptions of Christianity which were widely prevalent," and to insure the renunciation by converts of the false and pernicious ideas of the heathen and heretics. A word here, a phrase there, was added to it from time to time, generally to define some point of faith concerning which there was doubt, until after some 200 years or more the Apostles' Creed stood as we know it to-day.

Another of the great creeds of Christendom grew in similar fashion, although ascribed to an historic author. The Athanasian Creed originated some two centuries after the death of the famous Bishop whose name it bears, and grew by degrees into its present form. Most of the other famous creeds have been the work of groups of men who have met for the purpose of fixing a standard of faith. Thus, the Council of Nicaea in 325, after stormy sessions, formulated the Nicene Creed in substantially its present form, and the Assembly of Divines at Westminister in the seventeenth century prepared the "Confession" as the unchanging embodiment of Presbyterian doctrine. Whatever the origin of these various creeds, whether they are growths springing from an anonymous source, or statements of faith promulgated in their entirety by historic gatherings of ecclesiastics, their purposes are the same. They are intended to guide the faithful into true belief, to secure the Church from the intrusion of unauthorized doctrines, and to prevent future variations from the faith delivered to the saints.

Whatever one's views may be as to the possibility of expressing the sum total of a religion in a series of compact formulas, the fact remains that the creeds have been an inestimable blessing to Christendom. All through the Dark Ages they enabled the church to present a definite summary of belief to the ignorant crowds which thronged to it. For scholars the three early creeds, the Aposles', the Nicene and the Athanasian, presented a clear and credible standard. Under feudalism and scholasticism lived the type of mind which was dependent upon authority. The most intelligent were ready to submit to the command of their superiors in church and state. The mediæval mind first accepted the authorized faith, and found its reasons for belief afterwards. For long centuries, therefore, the creeds were successful in accomplishing just that for which they were intended. They established uniformity of belief pretty much within the whole domain of Christendom. They were accepted as the authoritative guides to true religion. In that period of the world's history such uniformity and precision of belief was an immense advantage.

These characteristics of the creeds remain to-day. Their purpose, as of old, is to maintain a certain standard as the true belief. For a creed does not admit of change. It was called into existence for the very purpose of preventing a change of the faith. It is not a "Constitution and By-Laws" with provisions for amendment. It is a summary of divine truths "necessary for salvation" in the eyes of the writers. "Whosoever will be saved," says the Athanasian Creed, "before all things it is necessary that he should hold the Catholic faith; which faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly." From the point of view of the creed-maker, the position is wholly logical. To contemplate the possibility of an amendment would be to admit the incompleteness of the truth held. It was not the mediæval mind alone which believed that it possessed the entire revelation of the divine. When Andover Theological School was founded in Massachusetts, about one hundred years ago, it was based upon a creed

which was to be maintained and inculcated forever, "entirely and identically the same, without the least alteration, addition or diminution." This intention to provide an unchanging standard is a characteristic of all creeds, and from certain points of view was one of their great advantages in the past

A second characteristic is the purpose to bring about a uniform belief. Nowadays we are so accustomed to independent thinking that the mere idea of a uniform belief throughout Christendom strikes us as a novel and impossible condition. Yet this was what the Catholic Church strove to accomplish, and in large measure succeeded in bringing to pass for several centuries. It was possible simply because the creeds provided the standard to which every one had to conform. The uniformity obtained by means of authoritative creeds relieved greatly the sometimes almost intolerable condition of early Christianity with its endless warring factions.

A third advantage of a creed which still remains is that it offers a definite and partially comprehensible statement of faith to those who desire to be informed concerning the belief of a given church. It is convenient to be able to hand to the inquirer a compact summary in which he can find the essentials to salvation. Furthermore, for people who do not care to investigate the grounds for belief for themselves, who are willing to accept their theology from some one else in whom they trust, a creed fragrant with the aroma of antiquity, repeated throughout Christendom for fifteen or sixteen centuries, is a great comfort. Such people often are most devoutly pious, most deeply religious. Theirs is the type of mind which seeks the aid of an external authority. Just as they go to their lawyer to be told what the law requires, so they go to their priest for their theology. To these—and they form great multitudes—the idea of religion is indissolubly connected with an authoritative statement of what true religion is. They want to be told what to believe, not to have to depend upon their own feeble struggle after the light. To them the creed is a welcome staff of support.

Such are the advantages which have attached to creeds in the history of the church—fixity, uniformity and precision of belief But the round of centuries has brought us to a period very different from that of the Dark Ages. The mind of the modern man is no longer dominated by feudalism and scholasticism. The fundamental conceptions of religion upon which the creeds rest have been shaken by the modern discoveries concerning man and the universe. The result has been that those qualities which were advantages of old, have become the greatest sources of weakness in the creeds. The ideals of today are directly opposed to those of mediæval times. The student and investigator in every field no longer finds first what he is expected to prove, and then proves it. He no longer religiously accepts the authority of the ancients. In history, in science, in the search for truth in any field except theology, the first principle is to find what the facts are, then to formulate a working hypothesis to account for those facts subject to change whenever necessary. The school of art which enforces uniformity and fixity, degenerates and dies. The science which attempted to set up a creed to which all scientists must conform, would become fossilized in a decade. In theology alone are these qualities sought, which are death to all other branches of intellectual life. This position can no longer be defended, except upon the ground that we have already codified all the revelation of God's truth which we are ever to receive —nay, more, that since the creeds were formulated we have learned nothing new of any importance about God's ways with man and the universe. Whatever may be our theoretical position, we all know perfectly well that practically we do not stand upon that ground. We know very well that we have a far deeper understanding of the secrets of the universe than the men of

the Dark Ages. The educated ministers of this country to-day are far better trained intellectually, and have certainly as keen moral perceptions as those ecclesiastics who formed the Council of Nicaea in 325. Our whole attitude toward the universe is different from theirs. Therefore, the very points which commended the creeds to former times are sources of embarrassment to their supporters to-day. For however we may wish to get round the stubborn facts, it remains true that the creeds were published with authority for the express purpose of preventing all change and all difference of opinion.

The natural result of the maintenance of the ancient creeds as authoritative tests in the face of modern knowledge is the growth of the doctrine of mental reservation. Dean Farrar, of the Church of England, speaking a few years ago of the continued presence of the Athanasian Creed in the service, said that its damnatory clause "cannot be repeated by even the most bigoted, ignorant and self-satisfied of priestly believers in their own shallow infallibity, without the insertion of immense mental reservations." Similarly another English clergyman * has pointed out that "the candidate for ordination must solemnly assent to the Thirty-nine Articles and say that he believes the doctrine of the Church of England as contained therein is agreeable to the word of God," yet he tells us that there are "few clergymen whose private belief correspond to the letter of the formula to which they express adhesion" and "many hold doctrines which are specifically condemned in the Thirty-nine Articles." Nor are similar practices uncommon in this country. Probably most people who repeat the creeds or assent to them, do so either without any adequate understanding of what they really mean, or else put their own interpretation into them. This last practice of "interpretation" or "mental reservation," is upheld by so many devout and honorable people that it is sometimes diffcult to condemn it. In the Episcopal Church it has been declared inadmissable by the House of Bishops. In a pastoral letter issued a few years ago the Bishops took the only possible logical position by stating that "fixity of interpretation is of the essence of the creeds." But aside from the condemnation of any external authority, a little contemplation ought to show any thinking person the dangers of "mental reservation." To say that one believes a certain statement when in reality one believes something quite different, does not become moral when the statement concerns religious faith. To take a creed and twist its words all out of their natural, normal significance does not become right because your neighbor is doing the same thing, and you have a tacit understanding with him that neither of you mean quite what you say. When one takes an oath of allegiance, or swears to tell the truth in a court of law "mental reservations" are liable to become perjury. Says an orthodox writer:

* "The doctrine of mental reservation * * * is one of the most vicious of all heresies." Such is the position into which many supporters of creeds are to-day in large measure forced. For those who are still able to accept the creeds in the sense in which they were intended their usefulness is unimpaired. But those to whom their fixity and uniformity have become sources of weakness, find themselves resting upon infirm intellectual and moral supports.

To the outsider it would seem the natural and rational thing simply to set the creeds aside as interesting historical documents, no longer of binding force. "It has been well said that 'a creed which is more than a milestone is a blunder'—it can only mark the point which man has reached in his perception of truth, and as this perception grows and widens, the old landmark must be left behind."

* Rashdall Hastings, "Internal Journal of Ethics." January, 1897.

* Editor in "The Congregationalist." July 20th, 1901.

* Here are statements of belief which once embodied fairly satisfactorily the religious thought of Christendom. To-day they do so no longer. Must our faith in the men of the Dark Ages be such that we can never move from their theological views? We are far enough from them, by the grace of God, in other lines of thought. It sometimes seems to people that to touch an ancient symbol of faith is to disturb the faith itself. Yet when we question a sixth century creed we are not doubting the essential facts of religion, but only the accuracy of the sixth century's report of them. It is, in truth, well for us to get away from the idea that religion depends upon any stated dogmatic faith. One may not assent to a single creed ever formulated in Christendom and yet be a most excellent and devout Christian, a humble follower of Jesus of Nazareth, and a pure-hearted child of God. It is one of the fallacies of some of those who have come to depend upon an "infallible external authority" that there can be no faith which consists simply of a religion of the spirit.

The belief in the authority of the ancient creeds of Christendom passes slowly, and sometimes the cry is raised for some new formulation of belief which shall raise a modern standard of fixity and uniformity. It is vain to hope for any such thing. For the spirit of the modern age is fundamentally opposed to the principle of a fixed, unchanging statement of belief in any line of thought. It would be hardly possible to form a new creed which should not have those characteristics of the old, no matter how much it might otherwise differ from them. Even upon the supposition that it were possible to frame and set forth with authority a new and satisfactory statement, it is to be hoped that in fifty years the world would have outgrown it and be ready for a new formulation. All those who believe that the revealing of God's truth proceeds from day to day, and that, with increasing knowledge of the world and renewed spiritual insight in the hearts of men, we are steadily advancing into the light, cannot fail to find in any authoritative creed a potential barrier to man's spiritual growth. A creed of necessity says: "Thus far shalt thou go in thy belief, and no farther." The modern mind sees no limit and chafes at any barrier, even though it be a distant one.

But not only does a creed tend to become a barrier to intellectual progress. It may be a hindrance to the spiritual life. It provides for us another's thought of God and of Christ, instead of leading us to develop our own conception of the Heavenly Father, our own ideal of the character of Jesus. A modern poet * phrases the thought well:

"How easily my neighbor chants his creed,
"Kneeling beside me in the House of God.
"His 'I believe' he chants and 'I believe.'
"With cheerful iteration and consent * * *
"Thou God Supreme, * * * I too, I too, believe!
"But Oh forgive if this one human word,
"Binding the deep and breathless thought of Thee
"And mine own conscience with an iron hand,
"Stick in my throat * * * 'Tis not man's faith
"In Thee that he proclaims in echoed phrase,
"But faith in man; not faith in Thine own Christ,
"But in another man's dim thought of Him."

A creed like the Nicene or the Athanasian stands between us and the New Testament narratives. The believer reads the Gospels in the light of the creeds—that is with the eyes and spirit of the Dark Ages. But the Gospels, not the creeds, are the true basis of all our knowledge of Christ and of the origin of Christianity. We ought to read them in the light of the twentieth century with a clearer understanding of them. Presently one comes to realize that Jesus of Nazareth gave no sign that a creed was to be the basis of discipleship. In fact, his whole teaching is contrary to the "religion of authority." He seeks, instead, to kindle in his disciples' hearts the "religion of the spirit." This is the essence of his teaching, that men should turn from the "infallible, external authorities" to find "pure

* "Friends' Quarterly Examiner," November 1903.

* R. W. Gilder: "Credo."

religion in perfect liberty" in the communion of their souls with the Divine Soul. It is the realization of this, perhaps, more than anything else, that brings one to the weakness of the authoritative creed. It represents an attitude toward religion very different from that of the Founder of Christendom. One's hold upon those ancient props of faith slackens. Instead of representing the summary of things necessary to salvation, the fixed, unchangeable boundaries beyond which mind and heart are not to wander, they are seen to be simply man's thought of God, now outgrown in the coming of a new day. They are historic documents of deep interest which have been of great service to the world in that past to which they belong.

A creedless world does not mean a faithless one, but a world of deeper faith. Because men turn away from another man's formal phrasing of belief, it does not signify that they are without belief. It is simply that they are seeking after God and truth for themselves. Now and then some private expression of belief springs from a wise and clear-sighted heart which appeals to men, and they adopt or adapt it for their own needs. But it is evident that this age is one which is coming to look no longer to any creed for its faith. It has found that fixity and uniformity of credal expression hampers and pinions the intellectual and spiritual life. The frames which fitted the minds and souls of the fourth or the sixth, or of the sixteen or seventeenth centuries, no longer fit our minds and souls. Let us leave them behind us, to find for ourselves the faith which moves our hearts into true worship of God—to seek with clearer insight the real significance of the life and teaching of Jesus. This is the way to the truest Christianity, for is not Jesus himself, reported as saying: "My words are spirit, and they are life?"

A man should not commit his tranquility to things, but should keep as much as possible the reins in his own hands.—*Emerson.*

Illinois State Conference.

The 32d annual Illinois State Conference was held at Buda Oct. 24 and 25. Rev. Ernest C. Smith of Hinsdale, gave a conference sermon on the opening evening. The all-day session began with a devotional meeting led by Rev. James Vila Blake of Chicago. Addresses followed by Mr. J. R. Prichard of Buda, welcoming the delegates, and by Rev. Fred V. Hawley of Chicago, as president of the Conference. A talk by Rev. Fred Alban Weil of Chicago, on "Unitarian Co-operation," and its discussion, occupied the remainder of the morning.

In the afternoon Rev. E. A. Cantrell of Streator, spoke on "Culture and Democracy." The discussion was led by Rev. D. M. Kirkpatrick of Geneseo. Mrs. E. N. Delano of Chicago, read a paper upon "The Alliance Togetherness." Rev. Wilson M. Backus, Secretary of the Western Unitarian Conference, made an address on the Conference and its outlook. Consideration of Conference business closed the program of the afternoon. It was voted to hold the next Conference at Bloomington and to have it consist of an evening and two days, thereby increasing the length of its duration by a day as compared with this year. An attempt will be made to have the Conference do missionary work. Officers elected were: President, Rev. F. V. Hawley, Chicago; Vice-President, Rev. E. C. Smith, Hinsdale; Treasurer, Mr. George L. Parker, Bloomington, and Sec., Rev. J. H. Mueller, Bloomington.

The evening gathering was addressed by Rev. W. M. Backus, Chicago, on "Our Pulpit and Public Opinion," by Rev. C. F. Elliott, Quincy, on "Its Message to Youth," and by Rev. W. Hanson Pulsford, Chicago, on "Its Attitude toward Growth." Mr. Pulsford fittingly crowned the end of the meeting with his eloquent and inspiring message. The Conference throughout was helpful and well attended. Buda was most hospitable in entertaining.

F. A. W.

Unitarian Church Rochester, N. Y.

BY REV. W. C. GANNETT

OUR Rochester Church has been thrice born. The first time was back in 1829. Rochester then was a frontier town of ten thousand souls, of whom not a few were going to be sorely exercised the next year in the throes of the "Finney Revival." The Unitarian Controversy was not quite over in Boston. Dr. Channing had preached his "Unitarian Christianity Most Favorable to Piety" at the dedication of the second church of the name in New York City three years before; and with mission zeal the young faith pressed on, along the new canal through the wilderness, to the bright, growing town at the High Falls of the Genesee. It was the very year Sam Patch made the Falls famous by his leap, and that jump of his was a much more important event to the Rochester mind than the advent of the Unitarian apostle. The apostle's name was James D. Green, afterwards mayor of Cambridge, Mass. His hearers managed to buy a tiny wooden ex-Episcopalian meeting-house to listen in, and he printed at least one scholarly, text-buttressed, two-Sunday-long sermon on "Unitarianism"—and he stayed two years—and he vanished! And the memory of this first birth of ours vanished with him so completely that even these bits of history are only known by a migrant bundle of treasurer's accounts snatched up by chance and saved from the burning of Chicago in 1871, and by a copy of the sermon discovered a few years ago in an old parsonage-garret among the hills of Massachusetts.

Our second birth was in 1841-42 During the thirties occasional school-house meetings served as stepping-stones for the invisible spirit on its way to the re-incarnation. In '41 a society was organized, and the next year one appeared who afterwards came to be loved as the white-souled minister of "First Church" in Boston. He won hearts, built a church, stayed his year out,—and hastened back to marry a maiden he knew in Northampton. Rufus Ellis was his name. His picture hangs on our chapel walls as the Establisher of the Rochester Church. The people showed that they knew a good thing when they heard of it, for a youth named Edward Everett Hale was invited to come for three months. If he had only said yes, and made good! But they could not complain, for the man who shepherded them in his stead was Frederic W. Holland. His fiery heart let nothing rest under him for five years,

while the Church grew in wisdom and stature and favor with man,—till he was called back to become Secretary of the American Unitarian Association. And then—and then—and then one after another the ministers came and went, this one with a queerness and that with a temper, each for a few months and *out*. At last depression set in. Perhaps the people were a little queer, too—*that* sometimes happens! For one in this series of visitors was probably too good for them—William Henry Channing, whose single year (1853-4) left a tradition as of a lost star. A few years later the church-building burnt to the ground (1859), and little beside the charred pulpit bible was saved. The very lot was soon sold by the discouraged people.

Five silent years. The war was all but over when good Mr. Holland re-appeared, still a peripatetic geyser of enthusiasm. The Unitarian Zion must be rebuilt. A site was secured. Before the next February money was raised and the new church was dedicated. Few religious societies owe more to a short-time minister than ours to Frederic Holland, twice its upbuilder. One or two ministerial birds-of-passage followed him, and then (1870) Newton Mann, now of Omaha, lighted to *stay*. For the first time the Church had a chance to establish itself firmly in the city's intellectual and moral life, and it did so. His work is still felt, and his words remembered. In 1883 the United States Government craved the church site for a new post-office, offering $20,000 for it. At that very moment of destiny a Presbyterian society, with a beautiful church hidden in an out-of-the-way nook, was seized with ambition to be out on the Avenue: "Give us your $20,000, and take our two buildings", they said. The Unitarian trustees held a midnight meeting to clinch the bargain, and thus secured our quiet church with its chapel, in which we are going to welcome the Middle States Conference this month. The present minister followed Mr. Mann in 1889; and now Church and pastor have greyed on together for nearly another eighteen years. That third birth *took!*

Such an outline as this reads as if the ministers were the whole thing. But in all such cases the real story, could it be told in brief, would be nine-tenths the story of certain faithful lay-men and lay-women, who have stood by and held on through sunshine and shadow, through thick and through thin. It is a joy to at least set down the names, which mean so much to those who know, of Brown and Watts and Allcott, of Danforth and Porter and Warner, of Hallowell, Wilis, Anthony, Post, of Angle and Clarkson, of Curtis and Wilder and Howe and Crittenden, of Brewster and Hinds, and Young, of Alexander and Blackall and Farley and Smith,—and to remember that our Church exists and is what it is, because these names, and others like these, have belonged to it.

It has always been a small Church in numbers, partly because through such names it has been a Church loving Freedom in every form. In early days the anti slavery Quakers naturally gravitated into it. One proud item of its history connects it with the origin of the Woman's Rights movement. That movement began in July, 1848, in the little village of Seneca Falls, N. Y., where Mrs. Stanton then lived: but after a two days' session the convention adjourned to the larger place, Rochester, where our little courageous, unpopular church became the first cradle of the reform. Rochester has long been the home, and our church the church, of the Anthony sisters, Susan and Mary. In matters religious it has been a Church of the spirit, loyally Unitarian, but reverent of religion rather than the organized *ism*. Its earliest covenant contained a promise to "yield obedience to every truth of God which has been or shall be made known to you as your duty;" and its present one says, "Our doctrinal beliefs we hold always open to re-statement as growing thought and purer life reveal new truth. We welcome to our membership all who wish

to join us in following after righteousness and love." Its relations with orthodox neighbors are friendly, and with the Jews brotherly. For many years a hundred or more Jewish boys have found their winter "Evening Home" in our chapel; and friends of half a dozen differing church-names find themselves at one in our Emerson classes. In all unsectarian movements for the city's good the people, especially the women, are in active service and often near the front.

"Ought Ministers to Smoke?"

BY REV. WILLIAM L. CHAFFIN

EDITOR'S NOTE—We gladly publish the following contribution in continuation of a recent Symposium in our "Amongst Ministers" Department, both because of our high esteem for its writer and because we welcome freest discussion of all points thus introduced to our readers. As a rule however we must ask for a brevity commensurate to the space taken by original contributors to these "Symposia".

THIS question was asked in THE NEW UNITARIAN for August, meaning of course, ought ministers to refrain from smoking? Will THE NEW UNITARIAN kindly allow me to express my views on the subject?

I remember that a Catholic priest, meeting a friend who was a Unitarian minister, at a seaside resort one day, said to him, "Come, let us have a drink." "I do not drink," was the friend's reply. "Come and have a glass of beer, at least," said the priest. "No, I do not drink beer," was the answer. "Well then let us have a cigar together." I never smoke," was the response. In genuine surprise the priest said, "What do you Unitarian ministers do, any how, when you want to have a good time?"

It must be admitted that this was not a typical Unitarian minister, if I may cite the example of the members of the Ministerial Association to which I belong, more than half of whom are smokers. Ministers resent being judged on this subject by any standard different from that applied to laymen. One must sympathize with this feeling, but I think it will be admitted that one's responsibility for the example he sets increases in proportion as his example is conspicuous and influential. Waiving other points for the present, it will be conceded that smoking is harmful, often very harmful to growing boys; and, unquestionably, smoking among boys is encouraged by the example of the smoking minister. A friend once said to me with much feeling, "Don't you think it pretty hard on my wife and me that when we urge our two boys not to smoke, they say to us, 'Well, our minister smokes and he wouldn't do it if there were anything wrong in it?'" It was to his example that they especially appealed and to no other. One can understand how disappointed and provoked parents must be when their minister's example is quoted against their earnest advice to their boys. The smoking minister is not likely to counsel his Sunday School boys not to smoke and if he did his example would speak louder than his words and in the boys mind convict him of insincerity. Frequent and earnest comments I have often heard convince me that many persons in every congregation having a smoking minister, and among them some smokers themselves, seriously regret his being addicted to this habit.

Some persons indeed would never vote to hire a smoking minister or school master. The point is sometimes made that a minister gets closer to men by smoking with them. Possibly in a few cases. But he does not thereby gain in their respect for him. He might get closer to some by drinking with them. But what advantage would that be? As

Mr. Hawes wrote in the THE NEW UNITARIAN, "it is a poor sort of clergyman who is dependent upon such aid for his success." And I will add, it is a poor sort of men whose friendship could be fostered by such means. Even were there no other objection to the smoking habit, it is worth considering if the pleasure a minister gets out of it is not too dearly purchased when it lowers him in the esteem, as it certainly does, of many members of his society. He will say that this is an unreasonable prejudice on their part; but the strong bias of his appetite makes it probable that their judgment on this subject is less prejudiced and more trustworthy than his own. A minister whom I once induced to stop smoking told me afterwards, that, while he had always stoutly defended himself in the habit, he had to confess that he had never been able to wholly silence the inner protest against that useless indulgence. He could now however regain the respect of such parents as are alluded to above. He could counsel his Sunday School boys not to smoke, as he could not consistently do before. He could urge on his hearers some self-sacrifice to aid a needed charity, without the obvious retort that he would better begin by setting the example of sacrificing his own needless and expensive luxury so as to aid such charity himself.

So much for this subject as related to ministers. Considered in a more general way there seem to me several indictments that may fairly be brought against this indulgence.

1. Careful observation justifies the statement of Rev. Miss Padgham in the NEW UNITARIAN. "The smoking habit when indulged in reveals a disregard of others, and a forgetfulness of certain little niceties which detract from the pleasure of social intercourse." There are indeed careful, thoughtful smokers who do all the nature of the case admits to prevent their habit being a discomfort to others, and who, if one is not brought into close quarters with them, do not disturb the non-smoker. Allowance must be made too for the serene unconsciousness of the smoker as to the odor that infects his breath and clothing. But the infliction is none the less real on that account Your guest comes from the smoking-car into your home, and although his presence offends your nostrils, you try to look unconcerned for the sake of courtesy, and bear the nuisance as well as you can. Whiffs of tobacco-smoke come into your face in the street or on hotel piazzas with smokers at the windward. A lady to whom the odor was offensive told me once that she would either have to change her pew or give up going to church because of the strong tobacco odor that came from a smoker, a theological professor, who sat near her.

Physicians and ministers sometimes carry this unpleasant odor to the bedside of the sick. I was at a dinner party not long since. Eight of us were present and when we adjourned to the sitting room the host passed cigars to the men and then asked the ladies if they had any objection to smoking. The ladies answered no, of course. They are expected to make this answer. The question is considered courteous and thoughtful. I think it the contrary. Knowing how difficult it must be for a lady to make the objection which would deprive the men of their expected pleasure, no gentleman has a right to ask this question with the intent to follow it up by lighting his cigar in her presence. In the instance here cited one of the smokers thoughtfully refrained from smoking until all adjourned to the open air. Few women have the courage of an American lady who, when a guest in an English home, was asked by the host if she objected to his smoking. She replied, "I do." So unusual was this answer that the host thought she had misunderstood him. "I asked you," he repeated, "if you objected to my smoking?" "And I answered," she said, "that I do."

2. The "disregard of others" fostered by the smoking habit becomes a positive selfishness at times. There must be

accommodations for smokers however others may be incommoded. The smoking-car is not enough; there must be a smoking room in the Pullman car from which the odor, offensive to some passengers, steals into the open car. I am told that men and women join the Twentieth Century Club of Boston on equal terms. The most attractive meetings of this Club are the Saturday luncheons to which distinguished guests are invited and where they speak. These meetings are as interesting to women members as to men, and yet, such is the selfish tyranny of this habit, that women are practically, though not by rule, excluded from three out of four of these meetings, because only once a month is smoking prohibited. It is a bad sign that the men cannot postpone their indulgence for an hour or two when it keeps about half the members from the pleasure of these meetings. But the fact is, as Thackeray said "The cigar is a rival of the ladies, and their conqueror, too." Mrs. Russell Sage felt obliged to withdraw from the New York Society of Mayflower Descendants because the men insisted on smoking at the annual dinners, for the smoke was not only disagreeable to her, it was harmful, as it is to many persons.

There are many men of narrow means who cannot possibly acquit themselves of selfishness in spending considerable money upon themselves for a luxury in which their wives and children can have no share. The cost of the tobacco for the man means so much less comfort and pleasure for the home. This consideration does not, of course, apply to men whose means are so ample that their families are not restricted in the supply of their needs and pleasures. But it does apply to many men who ought to be ashamed of it. I once asked a minister at a time when his family was hard pushed financially, how he could justify himself in paying out for his needless luxury money that his family needed. He frankly confessed that he could not justify himself, but he kept on smoking all the same. It is strenuously denied that this is a moral question, but I submit that this minister's experience shows that it may at times become such. Thousands of men of small incomes spend from twenty-five to one hundred dollars annually upon this mere pleasure for themselves alone, when that money might add much to the general happiness and comfort of the family. Wives have no corresponding luxury and will not have until they take to smoking themselves. To redeem the smoking habit from the charge of selfishness, a smoker, if he can afford to have a wife, as well as his cigar, should give her a sum equal to the cost of his tobacco that she may spend it upon some equivalent foolishness if she cares to do so. And, by the way, why should not women smoke as well as men? I have never seen an argument for smoking that was not as good for women as for men. If women can get along without it so could men if they would. However women are beginning to smoke. In the *Boston Transcript* of April 25, an able correspondent shows that in England certainly fifty per cent of the younger women of the upper classes habitually smoke. Smoking-cars for women are now provided there. What prevails in the so-called "upper classes" in England is likely to prevail eventually in our own country. It does so already in our cities to a larger extent than is commonly supposed. A New York clergyman told me he attended a "swell" dinner party at which after the meal half the women lighted cigarettes. With this too often comes the abomination of gambling in the playing of Bridge Whist for money. May the Lord deliver us for awhile yet from this gambling, smoking woman, now common in England, and not unknown here.

3. The expensiveness of the smoking habit already alluded to forms a valid objection to it. A friend of mine fifty-three years old, carefully computing this expense for himself told me that the amount deposited yearly in a bank and drawing interest would have given him six thousand dollars to his credit.

Of course this is an exceptional case. But as men of small means grow old and face the "rainy day" yet unprovided for, they may seriously regret that the money spent for their own selfish pleasure had not been laid by for their families when age or sickness may rob them of their bread-winning power. It is this needless expense that stands in the way of much possible good a man might do. I have heard a smoker who spends seventy-five dollars a year in cigars say he could not afford to pay for the rent of a pew at church, which his family would like to occupy while he smokes at home or at his club. Think of such a smoker saying he "cannot afford" five or ten dollars for some deserving charity that appeals to him! Does not the wise and helpful use of money come pretty near being a "moral" question? What shall we think of divinity students who apply for and use beneficiary funds and at the same time spend considerable money annually on tobacco?

Strength from Above

As the ivy, one of the weakest of plants, grows strong and glorious by laying hold of the great tower by its side, by whose strength it lifts itself up into the sunlight, so may we, frail children of earth, lay hold of the hand of the Infinite Power above us, and by our alliance with Him lift ourselves up into strength, into patience, into peace, into courage, into certainty of success, into hope shining with a light that is more than of earth. J. T. SUNDERLAND.

Assistant Pastor Wanted

A Unitarian Church in a city of 400,000 inhabitants wishes at once an Assistant Pastor of positive views on Unitarianism to take charge of administrative work and to preach if desired one sermon a week. Inquiries addressed to the Editor of this magazine will be communicated to the trustees of the church.

The Fringed Gentian

BY MARY E. MERRILL

Sweet Gentian so blue, so pure,
Thou art the last to tempt and lure
To shaded nook, by babbling brook,
And win my last and fondest look.

Altho' the queen of flowers, I ween,
Thy heart serene, thy modest mien
Enchants me more than all the score,
Of charming flowers that came before.

The daylight wanes, the sun sinks down;
Enfolded in thy soft blue gown
Gently thy fringed eyelids close
Thou art an emblem of Repose.

Springfield, Mass., Letter

Summer is over in this lovely City of Homes much earlier than elsewhere. Which does not mean that the hot weather gets hence a bit sooner than in another place, but that Springfield people, no matter how the thermometer stands, begin work at vocations and avocations three weeks ahead of the folks in New York, Boston and other large cities. The schools opened here the Tuesday after Labor Day. Ministers were in their own pulpits on the second Sunday in September. The shops were having their Fall openings by the second week, and the chief theatre in town announced the first night of Charles Klein's new play "The Daughters of Men," several days before the middle of the month was reached. The play was fine and the audience which greeted it.

Besides this forehandedness the city has other traits which are of peculiar interest to students of municipalities. It has civic pride. Where it got it is not known. But it is pretty well understood that the daily press is its devoted and sympathetic fosterer. No one is allowed to grow luke-warm as to well watered, well-paved and clean streets. No unsightly sky scrapers are

allowed to spoil the conditions of life for people who must live below them. The newspapers are constantly fretting over the Massachusetts law which permits a building to be 125 feet high. Soon they will succeed in getting the citizens aroused to a point where they will make their own building law, placing the limit at 100 feet or less. If a new municipal building is to be erected, every citizen is assumed to be vitally interested that it should be the best possible for the use it is designed, and architecturally a joy forever. Gas companies that break the smoke law admit their guilt and are fined. Rather than see one of the fine residence streets spoiled by running the city railway through it, a public spirited citizen gives adjoining land for a new street. All this admirable spirit gives a very comfortable atmosphere and makes the city a decidedly pleasant one for residence.

It is a matter of pride among the Unitarians here that they have one of the most, if not the most beautiful church in town. It is from one of the designs of H. H. Richardson, and stands, as do most of the public buildings, within ample grounds. An attractive parsonage is its nearest neighbor on the west. Here live Rev. and Mrs. A. P. Reccord, the new minister and his wife, who have already made friends of their parishioners. The plural pronoun is correct, for is not a minister's wife a very large and responsible sharer in the work and success of her husband? To ignore her is like the historical silence about the Pilgrim mothers; whoever hears about them?

After its one pastorless year, the activities of the church have all revived under Mr. and Mrs. Reccord's assiduous care. The Benevolent Society, as old as the church organization itself, the Alliance, the P. O. M., and the Sunday School, which has been graded, are all in good shape, while the congregations have steadily increased.

Nothing that Mr. Reccord has accomplished is more interesting than his work in the Sunday School. Next to his pulpit he rightly considers it the most important of the church activities, and the school has responded royally to his expectations. His course of study admits of the regular promotion of each scholar who passes the semi-annual examinations, and certificates of promotion are given to the successful ones. Another of his innovations has been the adoption by each class of some especial object for its contributions, with the result that in addition to the regular collections from the school for the A. U. A., the S. S. Society, and Vacations Schools of the city, which amounted to over $100,000, the children contributed $65 to special objects.

In Dr. Philip S. Moxom, Springfield has its liberal orthodox minister, who attracts and holds many whose consciences do not permit them to avow frankly their Unitarianism. Last fall he accepted an invitation of the Woman's Alliance and spoke on the Trend of the Churches, just at the critical moment when the action of the Federated Churches clearly defined the orthodox conception of Christian Unity. Dr. Moxom skillfully evaded discussion of this one burning question and gave a most interesting talk on the general advance of liberal tendencies all along the line.

Among the clergy as a body there seems to be very little *camaraderi* while between the ministers of the orthodox churches and the Unitarian and Universalist there is practically none. However, a step towards cooperation was taken last year, when many of the local ministers with Mr. Reccord protested against the granting of license to liquor dealers who wished to open saloons in a part of the city, hitherto free from them, but which the increased population granted them. The protest was effectual and was a great victory in behalf of temperance reform and municipal sobriety, although ardent total abstinence people were hardly satisfied. In addition it was the beginning of an era of united action on the part of the clergy which will lead to a better understanding of

each other and many happy results.

Two literary events may interest readers outside of our small city. One is the publication of a "Life of Jesus" by a Springfield lawyer, Mr. Chas. H. Barrows, an Episcopalian. It is a revelation of how profound a student and wide a reader a man may be of the sources which convince us Unitarians of Jesus' humanity, and yet how he may retain all his preconceived ideas, irradiated however, by his new knowledge. Mr. Barrows quotes from all the men so dear to us, Channing, Parker, Kuenen, Renan, and from Dr. Stockwell's "Evolution of Immortality." He closes his interesting book with the Apostles' Creed.

The other book is by Miss Mary Ames, a member of Unity Church, who during Reconstruction Days, was a teacher in the South. She publishes her diary of those sad days and it is of real interest and value. M. A. M.

Reasons Why I Became a Unitarian

BY REV. GEORGE L. MASON

ENTERING the ministry of the Free Baptist Church at 27 years of age, after seven years the outlook of this body seemed too narrow, and I entered the Congregational body *via* two years of study at Bangor, where I sat under the magic spell of Prof. Paine. I was in the Congregational ministry till 1905 as a "liberal Congregationalist."

Through all these years and even before I had been reading books and tracts on Unitarianism. From the first this literature appealed to me in such a way that I *wanted* to believe, but feared that the Unitarians lacked "religion," and ignored the necessity of "conversion."

But, to state the case briefly, seven reasons are given for my change, not exhaustive, but to preserve the "perfect number":

1st. Unitarianism seemed to me to be the logical end toward which my experience and education tended. It seemed a natural process.

2nd. For the sake of intellectual honesty I could no longer remain nominally "orthodox." My spiritual life could not live on what to me was a falsehood. No judgment upon others is meant in this statement.

3d. The progressive Christian scholarship of the world is in spirit, and often avowedly as such, Unitarian. The nearer we get to the original sources of Jesus' life and teaching the nearer we are to the Unitarian outlook.

4th. Its cardinal, simple doctrines of the Fatherhood of God, Brotherhood of Man, the Leadership of Jesus, of Salvation by character, (not by proxy), and of the eternal progress of mankind, —in a word, the theological statement of religious faith is in harmony with life and experience, and with what we know of the world in other ways. Orthodoxy as a system is out of harmony with the facts of human experience, knowledge and life.

5th. The purest form of Christianity is found in Unitarianism. Not the Christ of dogma, but the Jesus of history is the leader.

6th. The ethical tone, if I may use the term, of Unitarianism is dominant. In orthodoxy it has often meant something less than this. A rigid orthodoxy and a Pennsylvania Quayism have undoubtedly had some connection. The purest ethics in personal, social and political life has found its most congenial soil in the liberal field. I long recognized the high moral and ethical standard of life among people of the liberal faith.

7th. The wonderfully high character for scholarship and benevolence of the great leaders of American Unitarianism.

All out of proportion to their numbers have they been our leaders in all movements for the enrichment and betterment of our national life.

Out of travail and long intellectual and spiritual meanderings have I come out into a clearing. And yet throughout this tortuous course, more apparent than real, do I now recognize an evolution of thought toward the broader and brighter conception of God and of the universe, of man and his destiny.

I came out for more light, and have found out, (in everything but a sort of doubt of the pure humanity of Jesus) I had been Unitarian for years. Now I recognize in the *humanity* of Jesus the *divinity* we need. In the human race is the incarnation of the divine, in Jesus is our leader.

Intellectual and spiritual freedom I desired. That the new attitude has brought this freedom and an unspeakable joy is a part of my experience to-day.

It is the *attitude* of Unitarianism toward endeavors after truth that I like. It means a search for the truth wherever it may be found, and wherever it may lead. Other "systems of faith" have not always meant this attitude, but rather the position of a special pleader for certain deposits of theological systems.

I am a Unitarian because I believe that a pure Christianity as Jesus taught it is best expressed by the spirit of that church. I am Unitarian because I believe Unitarianism is nearer the truth.

New York Sunday School Union.

The New York Sunday School Union began its new season Friday, October 19, with a new plan of work. Heretofore programs have been made up mainly with the idea of giving teachers and Sunday School workers suggestions and incentives in method of instruction and administration. This year the plan is to secure two or three men especially equipped, who shall set before the members serious instruction in the substance of things to be taught, the life and work of Jesus and Paul being the subject of the year.

At the first meeting Rev. Thomas R. Slicer was the speaker, and his theme "The Sources of our knowledge of Jesus." His treatment was surely most inspiring and instructive as it was most scholarly and searching. He laid chief emphasis not on the detailed records of the documents, but on the "product of impression" resulting from the accumulated store of records early and late that bear witness to the vital accomplishment of the great life.

In the evening a general discussion was opened by three speakers assigned: Rev. G. H. Badger, Rev. J. P. Forbes and Rev. Hobart Clark; the comparative value of the Fourth Gospel and the Synoptics, and the practical worth of analytic study of the life of Jesus were the main points discussed. Mr. Slicer was called upon to answer many questions and gave a spirited summing up of his theme at the close.

The next topic is "The Real Jesus" to be presented on the afternoon of Dec. 7, by Rev. Charles F. Dole D. D. of Boston. On Feb. 7 Prof. W. W. Fenn of Harvard University, will speak on "Recent Studies of Paul."

Dawn.

BY HERMAN E. HOCH.

Written for the Fourth Annual Congregational Supper of the Church of Our Father (Unitarian), Lancaster, Pa., Sept. 25, 1906.

Enwrapped in clinging hood of gloomy gray
The bosky vale sleeps drenched with night's dank dew;
Far eastward lo, long streaks of breaking day,
Where clouds oppose, are faintly struggling through.
While slowly spreads the soft-hued morning light
Aeolian murmurs come from wind-kissed trees;
Anon, rose-tinted dawn puts gloom to flight,
And clouds scud high before the fresh'ning breeze.

E'en as the growing light of morning drives
The hooded shadows of the night away,
And with the coming dawn new hope arrives,
And broadening bourne gives vision wider play,
So vanish clouds of doubts and mists of fears
Where'er the dawn of liberal faith appears.

The Propagandum of Unitarianism

BY REV. CHARLES FERGUSON

UNITARIANISM is the only religious movement in the world that has committed itself to the principle of pure congregationalism. Its mission is unique and it ought not, by inter-denominational compacts or otherwise, to confound itself with so-called congregational churches or any other religious societies that refuse to accept its principle.

Pure congregationalism offers its full communion to all who live within the territorial limits of the parish, without regard to their theological opinions. This is thorough-going protestantism; and it is also genuine Catholicism.

Religion in becoming purely congregational, takes a transforming step and achieves a new and unprecedented thing; the ground of religious organization is shifted from an intellectual to a spiritual basis. The order and unity of religious society is made to depend not upon getting people to think alike but upon getting them to work together for common spiritual ends.

The difference between a religious society with a minimum dogmatic basis and one with no dogmatic basis at all, is not a difference of degree but of kind. Pure congregationalism is frankly unthinkable from the stand-point of traditional and professional religion, because by necessary implication it effaces the distinction between the sacred and the secular interests of men and identifies religious with secular society. Unitarianism must not be thought of as attempting to create a religious society apart and aloof from the secular order, but, on the contrary, as an organized social movement, operating within the body of the common life and endeavoring to make the law of the land work to spiritual ends.

The church is inchoate democratic society. The church, of old, was separated from the state not, as is vulgarly supposed, in order to mark a distinction between the temporal and the eternal concerns of mankind (nothing could be more foreign to the religion of the Incarnation) but in order to give the new social order a chance to grow up, in spite of the predominance of the old.

So then these are my propositions: Pure congregationalism amounts, by necessary implication, to the indentification of religious with secular society and the effacement of the distinction between the sacred and the secular interests of men.

Unitarianism is pure congregationalism, the only pure congregationalism extant in the religious world.

Unitarianism ought not to be thought of as attempting to create a religious society apart and aloof from the secular order, but on the contrary, as an organized social movement, operating within the very body of the common life, in a manner not wholly unlike that of a political party and endeavoring to make the law of the land spiritual.

The law is made spiritual when it is made to run in the interest of creativeness, the getting of good work done. Art is the spirtual nature of man. And the quintessence of faith is to believe that the things of science are framed to suit the things of art. The church becomes thus the university of the people, the masters of the arts and sciences, the social basis of the modern democratic and industrial order.

Whatever higher inspiration visits our world must use our nature as its organ, must take the mould of our receptive capacity and mingle with the existing life of thought and affection.—*Martineau.*

The Ministers' Institute.

There was so much of it and it was all so good that any recital for which the NEW UNITARIAN can afford space must be very scant. To the ampler pages of the *Christian Register* one must turn for fuller details. We can record here only impressions.

The week was certainly one of rich material delights. Petersham is set gloriously upon a hill; Autumn's flame was but beginning to kindle in the surrounding woodlands; the Clerk of the Weather was in his most gracious mood, and hospitality was genuinely regal at the Nichewaug.

The committee of arrangements scored high, for well-proportioned success. If the program was a bit scrappy it was almost never thin. The addresses perhaps fell into four classes: I. Philosophical; to which class belonged Prof. R. B. Perry's paper on "Religion and Mere Morality"; Dr. Charles Sedgwick Minot's address on "The Problem of Purpose in the Universe". II. Theological: including Rev. W. H. Lyon's paper on "The Effect of the Higher Criticism upon the Conservative Theology"; Prof. Crawford H. Toy's "Early Forms of Religion"; Rev. John C. Perkin's paper on "The Christ"; Rev. John Cuckson's "Mechanical Theology"; and Rev. George D. Latimer's paper on "Fear as an Element of the Religious Consciousness". III. The department of Sociology received by no means the attention usually given it at our Institute meetings, the one address by Rev. W. R. Lord on "Some Suggestions anent the Solution of our Social Problems", being of high order, however. IV. Pastoral, including Rev. A. L. Hudson's paper on "The Minister's Place among Men", and Rev. Charles G. Ames' consecrating address on "Lessons from Experience". Not easy to be classified, perhaps, was a graceful and most suggestive literary study of "Modern Symbolism and Its Religious Aspects", by Rev. Joel H. Metcalf.

Some of these papers provoked almost eager discussion, the inevitable blight of adjournment however usually falling at the point where things were just becoming interesting.

The "Book Review" feature was on the whole successfully worked out, though more time might well have been given to opening speakers. There was a tendency, not easily avoidable, for comparatively few men to do much of the speaking, but surely great credit is due to Rev. Frederic Gill for his sagacious, discreet and courteous manner of conducting these sessions.

If any criticism were to be made for the meetings as a whole it would be perhaps for the somewhat heterogeneous and crowded nature of the program. There were too many separate details. May we suggest another way of doing it, another time? Why not secure three or perhaps four *masters* on the three or four main fields of our professional interest, with two or three addresses from each, and then large opportunity, not so much for discussion as for searching questions, challenging, and probing of the chief speakers, till their main topics be thoroughly worked out. For instance, Fenn, in Biblical Criticism or Theology; Prof. Doan or Wright, in Philosophy; Cummings, in Sociology;—would not three days with such men as our masters, (and little else besides by way of program), accumulate more intellectual and spiritual stimulation for our body of ministers than even so excellent a *pot pourri* of things as that which we enjoyed this year?

The attendance was unusually large; the people of Petersham most cordial, the church tastefully adorned for our coming with flowers and autumn leaves; Mr. and Mrs. Birks spared no pains to make our social reception delightful, and to the generous layman, whose address of welcome was so masterly in wit and gracious comradeship and whose constant presence of good fellowship reinforced the splendid kindliness of his hospitality, we could not speak one-half the gratitude and good will that was in our hearts.

Joseph Priestley Conference.

A special Fall meeting of the Joseph Priestley Conference was held with the Germantown Unitarian Church Oct. 23d and 24th, and proved most interesting and successful. Tuesday evening, the 23d, the Conference began with a stirring meeting at which President Franklin C. Southworth of Meadville Theological School spoke of the "Motive Power of a Liberal Faith," followed by an eloquent address by Rev. Samuel A. Eliot, D. D., President of the American Unitarian Association.

Wednesday morning, after a fitting service of devotion, conducted by Rev. William M. Gilbert of Vineland, N. J., the President of the Conference, Mr. M. T. Garvin of Lancaster, Pa., read a practical, earnest and a very direct address on the aims of the Conference, which was well received. Next came three good addresses on "The Heart of Modern Religion," the speakers being Rev. Alexander T. Bowser of Wilmington, Del., Rev. Melvin Brandow of Lancaster, and Rev. Luther DeYoe, minister of the Trinity Lutheran Church of Germantown. The method of these speakers was interestingly variant, but their message essentially the same. Good will, human service and personal consciousness of the supreme fact of the Indwelling God, were by all presented as the fundamental factors of religion not to be outgrown. Mr. Bowser was picturesque and illustrative, Mr. Brandow was meditative and analytic, Mr. DeYoe charmed by the eager, rapid, incisiveness of his thought; all were earnest, vital and broad-visioned.

A matter of practical business was next in order as to the appointing of a committee with power to raise money for the maintenance of a field-agent in co-operation with the A. U. A. There was real spontaneous and animated discussion and plenty of it with the outcome that the matter was laid on the table.

The hospitality of the ladies of the Germantown church made the next hour and a half delightful, after which we assembled for the afternoon session. This opened with an address by Rev. Alfred R. Hussey of Baltimore, on "The Needed Emphasis in Modern Religion." Mr. Hussey speaks always with charm and vigor, and with little attempt to dissemble the real direction of his thought, and in this address his outspoken incisiveness of conviction was dominant. He dealt with modern aspects of the ethical problems of the church,—divorce, "tainted-money," industrial integrity, the southern race issue, and the like, vigorously and effectively. Rev. O. B. Hawes opened discussion with animation, after which it was time for "Report of Progress and Practical Social Work," from the churches of the Conference.

The evening session was unique in the history of Conferences. Ministers had no part in it and its theme was not of theology or the work of the church; but a very concrete discussion of "Loyalty to the principles of the Reform Movement in Philadelphia." The speakers were Messrs. D. Clarence Gibboney, Franklin S. Edmonds and W. W. Justice, besides others.

The Meadville Conference.

A most successful meeting of the Meadville Conference was held with the Meadville Church October 16 and 17. On the afternoon of the 16th a meeting of Alliance Women proved most vital and interesting, and the attendance was gratifying. In the evening the Conference sermon was preached by Rev. James G. Townsend D. D. of Jamestown, N. Y., full of sweetness and light as well as of much vigor and originality of thought.

Wednesday morning after a business session, which was perhaps a bit more desultory and haphazard in form than might have been, yet affording an interesting exhibit of the wide awake and progressive conditions of our work throughout the field, a thoughtful paper on "The Church and Socialism" was

read by Prof. N. P. Gilman, and discussion opened by Rev. W. F. Furman, recently of Wilton, N. H., who spoke with much suggestiveness and force of thought. Time sufficed for little more than "opening;" discussion itself gave place to adjournment for the Devotional Service which was rendered with great tenderness and charm of reverence by Rev. W. A. Taylor of Jamestown, N. Y.

At one o'clock we sat down to luncheon provided by the ladies of the parish, perhaps the most heartily sensible Conference lunch we ever shared in —and delightfully served.

In the afternoon came two addresses, one on "The Critical Point of Our Denominational Development," by Rev. Geo. H. Badger, who defined it to be our ability to present our gospel in terms of a new enthusiasm for righteousness and moral seriousness; and the other by Rev. E. A. Coil of Marietta, O., who spoke of "Ethical Compromises and the Churches, ' treating very vigorously and sanely with the issues in the churches touching honesty of dealing with the creed and confessions, and the ethics of using money given by those immorally possessed of it. Discussion again exhausted itself in the "opening" of the appointed speaker, Rev. L. Walter Mason of Pittsburgh, Pa., whose remarks were graceful, genial and suggestive.

To everybody's regret the Secretary of the Conference, Rev. Leon A. Harvey, whose tireless energy and constructive good sense have accomplished such significant results with the Conference during his term of office, presented his resignation. A resolution of appreciation was adopted by a rising vote and the Executive Council directed to fill the vacancy.

In the evening a stirring platform meeting was held in the church, on the general subject: "Our Mission to the Unchurched." The speakers were Rev. G. L. Sprague of Dunkirk, on "Have We an Evangelistic Message?" Rev. Thos. P. Byrnes of Erie, Pa., on "How to Win the Unchurched Liberals," and Rev. Thos. Clayton of Allegheny, Pa., on "The Many Who Need Our Ministry."

President Southworth of the Meadville School presided at the various sessions with much dignity and grace.

Lancaster Church Meeting

The members of the Church of Our Father, Lancaster, Pa., held their fourth annual congregational supper in their church room, Duke street, above Chestnut, on Tuesday evening.

The local branch of the National Alliance of Unitarian Women had charge ofthe supper. The tables were arranged in the shape of the letter T as a symbol of truth, covers being laid for forty-two members and a few invited guests of the Unitarian faith from Harrisburg, Strasburg and Christiana.

After an opening prayer by the minister, Rev. Melvin Brandow, and the Scriptural reading of the account of the last supper from the Gospel of St. Mark the congregation sang an appropriate hymn of thanksgiving and then partook of a bounttiful repast.

When ample justice had been done to the feast of good things, the tables being cleared, the following program was proceeded with: Address by the minister, Rev. Melvin Brandow; "Church Accomplishments and Church Ideals"; poem "Dawn," written by Herman E. Hoch, and read by Miss Esther Frey; report of the Woman's Alliance by the president, Mrs. Melvin Brandow; Alliance treasury report Mrs. M. T. Garvin; church treasury report, Fred S. Pyfer; Sunday School report, Rodney Gilbert: report of the Channing club, Maurice Weaver; paper on "Sociability in the Parish," read by Mrs. Dr. Van Ness: address by M. T. Garvin on "The Church's Hopes." Impromptu addresses were also made by C. V. Lichty, Dr. Julia C. Loos of Harrisburg and Thos. Whitson of Christiana.

A telegram of congratulation was read from Rev. C. P. Wellman of Montpelier, Vt., former minister of the Church of Our Father at Lancaster, Pa.

M. T. Garvin, president of the board

of trustees, in closing the meeting gave details of the plans for the new church building at the corner of West Chestnut and Pine streets, and held out very encouraging hopes for the speedy raising of the funds necessary to push the work of erecting the edifice.

Young People's Religious Union

A movement is being started by the Young People's Religious Union to organize the scattered young people of the Unitarian faith in a Union-at-Large and School and College Union. It is felt by many that such an organization might keep from drifting and indifference those whose business or studies take them away from the home church. Some are placed for a time in a community where there is no Unitarian society; and some who are interested in the Young People's cause are not connected with any local Union.

It is our aim to keep all these outgoing members of our Unions and churches in touch with Unitarian thought and work, both as a means of rounding out their own lives from year to year, and in order that they, in their new fields of study and other "labor" may keep their eyes and hearts open for missionary words and deeds.

Members of the Union-at-Large will receive the *Word and Work*, copies of some of the leading sermons published by the American Unitarian Association, and an occasional letter from the Secretary.

There will be a nominal fee of ten cents for membership, and as the expense of carrying on the work is considerable, any further voluntary contributions would be greatly appreciated by the Committee.

Will you not aid us by sending us the names and addresses of any young people of your church, who are to be away from home, and who could be helped by this Union-at-Large? If your Union has disbanded, are there not some few who still keep an interest in the Young People's work? *Or* if there is no Union in your church, can you not make a beginning by allying yourself with this Union-at-Large, and greatly interest others until you have enough to form a Society?

We desire especially the names of those who are to be at school or college during the coming winter. Where there are several in the same college or town we shall endeavor to bring them together, hoping that the acquaintance may prove of mutual benefit.

All names and addresses may be sent to Miss Elizabeth Loring, Chairman and Secretary, 25 Beacon St., Boston, Mass.

Advisory Committee—Rev. Chas. E. St. John, Sec'y A. U. A., Rev. Earl C. Davis, Mr. Carleton A. Wheeler, Mr. Palfrey Perkins, Mr. Wm. J. Riley.

The great end, yet the great difficulty, of religion is, so to analyze our existence for us, as to distinguish its essential spirit from its casual forms, the real from the apparent, the transient from the eternal.—*Martineau.*

Mr. Chadwick's Successor.

The Second Unitarian Church of Brooklyn, has extended a unanimous and very hearty call to the Rev. Caleb S. S. Dutton of Salem, O., to become its minister, and Mr. Dutton has accepted. The Second Church is surely to be congratulated on this action. Mr. Dutton is a young man of much attractiveness, a good preacher and winsome in personality. He is a graduate of Meadville Theological School. The Second Church has been without a pastor since the death of Rev. John White Chadwick, nearly two years ago.

It is every way creditable to handle the yardstick and to measure tape; the only discredit consists in having a soul whose range of thought is as short as the stick and as narrow as the tape.—*Horace Mann.*

"Amongst Ministers."

NOTE—We wish to have this register as complete as possible and cordially welcome information from any source which can help us make it so.

CALLS.

Rev. Franklin Baker of Eureka, Cal., to Colorado, Springs, Col.

Rev. A. M. Walker of St. Johns, N. B., to Sheffield, Ill.

Rev. M. Rowena Morse of Geneva, Ill., to Keokuk, Iowa.

Rev. F. W. Holden of Norton, Mass., to Milford, N. H.

Rev. Caleb S. S. Dutton of Salem, O., to the Second Unitarian Church of Brooklyn, N. Y. Accepted.

Mr. Albert Peterson of the Harvard Divinity School, to the church in Lancaster, Mass. Accepted, the church consenting to wait till Mr. Peterson's graduation for his active ministry.

Rev. Albert W. Clark to the church in Schenectady, N. Y., pastorate to begin immediately

RESIGNATIONS

Rev. J. C. Mitchell, minister of the church in Lebanon, N. H. (Oct. 1) to assume field work in Idaho

Rev. Edward G. Spencer, minister of the church in Augusta, Me.

ORDINATIONS.

Rev. F. R. Sturtevant as minister of the Channing Church, Dorchester, Mass., Oct. 18.

Rev. C. B. Thompson as minister of the church in Peabody, Mass., Oct. 17.

Rev. Howard R. McDonald, minister of the Follen Unitarian Church, East Lexington, Mass.

DEATHS.

Rev. Edwin Smith Elder, died in Portland, Me., Oct. 5. Graduated from Harvard Divinity School 1869. Ordained at Houlton, Me., July 1870. Pastorates: Houlton, 1869-73; Lexington, Mass., 1873-80; Keokuk, Ia., 1880-84; Franklin, N. H., 1884-98.

Rev. James O. M. Hewitt, Chicago, born in Saratoga county, N. Y., January 26th, 1830. Died October 4th, 1906. His first Unitarian parish was in Waupun, Wis. He has held pastorates also at Oak Park and Sheffield, Ill., and Luverne, Minn. For several years he had resided in Chicago and had given lectures in various parts of the U. S. and temporarily supplied many Unitarian pulpits.

ADMITTED TO FELLOWSHIP.

Rev. William A. Wood from the Baptist Church Oct. 8, by the Middle States Committee.

We were very much "amongst ministers" the early part of the month just closing, being with the brethren on the heights of Petersham. Many things were talked of then which might make interesting reading in a "Symposium" could all have been reported at short hand; but instead of our usual exchange of views from several friends this month we devote our space to a contribution from a minister whose delightful experiences at Petersham "move him to say things" which seem to us interesting. We propose next month to have our "Symposium" treat of this topic: "Do we have discussion enough at our Conferences and other meetings? Is there sufficient opportunity anywhere for deliberate and frank consideration of vital denominational policies and issues? Can anything be done about it?" We invite the brethren who may feel so moved to contribute their word to this "exchange of thought," sending to us before the 10th of November.

MY DEAR EDITOR:—After living on the natural and spiritual heights of Petersham and receiving to our mental and religious inspiration and betterment the daily manna and peaceful rest provided for the Minister's Institute, by our generous entertainers and our excellent and helpful speakers—it is perhaps only reasonable to review the

great week as we descend to the plains and again take up our parish work.

Some of us cannot be grateful enough to the rare generosity of our host and to the officers and directors of the Institute who gave us such a golden opportunity to live for at least a brief time near to nature and near to the things of the spirit.

But leaving to others the happy privilege of saying thanks for what Petersham did for the ministers there present may one who desires ardently the best things for Unitarianism, strike a note, not it is hoped of discord, but of suggestion as to future meetings, not only of the Ministers' Institute but of our Conferences of all sorts

We are over fed. We are too carefully watched. We are preached at and lectured at to the verge of satiety and spiritual paralysis! Our work, like certain lawns and landscapes, has too much of man's plans and programs and not enough of nature's spontaneity and freedom.

To speak plainly our men want less programs at our meetings and more opportunity for free, extemporaneous, and serious conference about the things which are uppermost in their hearts and minds.

We do not urge revolution nor anarchy, but that our programs be less extensive in future so the free and open spirit may have opportunity for expression outside of channels marked with light-houses and bell buoys.

The tides of the spirit surge and rush when our men come together and many earnestly feel that the program lid is too heavy and too tight.

The expression of dissatisfaction with this condition, now become an almost coercive custom, was widespread and representative at Petersham; not because the papers or speakers were not of rare excellence but because human nature is so constituted in some of us that we cannot endure the steady blaze of thought; but like to withdraw for rest and refreshment and for spontaneous activity to the quiet and natural freedom of unplanned conference.

This is merely a hint of a symptom everywhere present and in no sense a criticism of the earnest and thoughtful work of the men who plan and toil to make our meetings helpful and worthy of our best traditions of scholarship and leadership. By all means have a program but do not build it so big that it shall exclude the possibility of that free and frank discussion which we now rarely secure.

FRANK L. PHALEN.

A Vision

BY WILLIAM BURT HARLOW, PH. D.

I wonder if it ever comes to you,
A moment like a flash from out the skies
When all the distant memories that you prize
Seem gathered and combined in life anew
And heaven, earth's storm-clouds rent, seems shining through,
While your transported spirit wondering, cries:
"I'm free at last from all life's tears and sighs!"
'Tis gone, and as dark mists shut out the view
Of some bright sunset with its realms of gold,
So is that moment like a tale that's told,
And your grieved spirit sadly, madly asks:
"Why cannot I make life thus always dear?"
How easy then would seem our hardest tasks!
No need of death, for heaven,—it would be here.

THE NEW UNITARIAN CHURCH, WEST NEWTON, MASS.

Notes From the Field

EDITOR'S NOTE—We welcome to this department news-notes from every corner of the Unitarian world We desire actually to prove ourselves national,—(and for two nations, for Canada counts one) by the comprehensiveness of our field survey. We wish that our churches in the West, and in the South, and in Canada, and on the Pacific Coast might realize that in a sense their news *is more important and interesting* even than that from the older parts of the country; for it represents an ever-increasingly significant direction in our denominational development. All matter should be in our hands by the 20th of each month to insure publication in the next issue.

First Unitarian Church
Ithaca, N. Y.
Rev. Cyrus W. Heizer
Minister

The annual church meeting was held in the parlors of the church on Thursday evening, Oct. 4. The report from the Woman's Alliance showed that a good year's work had been done and that the Alliance is now working very effectively. The treasurer's report showed a much more satisfactory condition of the treasury than was the condition a year ago. The number of contributors has increased, and the annual deficit is to be materially reduced. The following officers were re-elected; secretary, Frederick Robinson; treasurer, Virgil D. Morse; trustees for three years, Professor Chas. L. Crandall, Professor Clark S. Northrup, Edward A. Wyckoff.

First Unitarian Society
Schenectady, N. Y.

Rev. Albert Willard Clark, formerly of Ayer, Mass., but more recently of Syracuse, has accepted the call of this society to become its minister and will begin his duties immediately. The society is looking forward to increased vigor and strength under his leadership. The site for a church building being now fully paid for, it is hoped that the project

will soon take visible form and provide that indispensable requisite for a really successful church.

Unitarian Society
Rutherford, N. J.
Rev. Elizabeth Padgham
Minister

The fifteenth anniversary of the organization of this church was celebrated Sunday, Oct. 21, with very appropriate services. In the morning letters were read from former pastors, Rev. Willard Reed and S. C. Beane Jr.; and two addresses given; one a "Backward Look" by the first minister of the church, who laid emphasis on the beautiful fact that the first impulse which led to the gathering of this church was the coming of a babe into a certain home, and that ever since the spirit of the "Church of Our Father" had been peculiarly sympathetic to child life. The minister of the church, Rev. Elizabeth Padgham, gave the chief address, on the "Forward Look" full of practical inspiration and enkindling optimism. In the evening Rev. Merle St. Croix Wright preached a characteristic sermon on the grounds of our confidence in God. Though the weather was unpropitious congregations were large at both services.

Church of the Messiah
Montreal, Canada
Rev. W. S. Barnes
Minister

The corner stone of the new church was laid on Saturday afternoon, Oct. 20. The weather was beautiful and over two hundred members of the congregation were present. The service was conducted by the pastor and short addresses were given by Rev. Charles W. Casson of Ottawa, and Mr. G. W. Stephens M. L. A. Among the articles deposited in the corner stone were pamphlets relating to the church and the history and teaching of Unitarianism, copies of the *Christian Register*, NEW UNITARIAN and *Every Other Sunday*. The new building is 150x71 feet and will be one of the finest churches in the city, costing in the neighborhood of $100,000. It is hoped that the schoolroom will be ready for Easter and the church for May.

Unity Church
Hartford, Conn.,
Rev. J. T. Sunderland,
Minister

Unity church was well filled Sunday morning, when the Rev. J. T. Sunderland, the new pastor, preached his initial sermon. Mr. Sunderland was warmly welcomed by the members of the church and not a few outsiders who were also present to hear the distinguished preacher-author. Mr. Sunderland has taken up his residence at No. 150 High street.

His text was taken from Revelations, XXI., 5; "Behold, I make all things new." The subject was "The Better Christianity Coming."

Third Religious Society
Dorchester, Mass.,
Rev. John Haynes Holmes
Minister

This society resumed its services after the summer vacation on Sept. 9th, with a good attendance, which has steadily increased every Sunday.

The Sunday School is now well started on its lessons on the Old Testament Stories continuing from last year's work. A large Bible Class under the leadership of Mr. Holmes is studying the Life of Jesus.

On Oct. 5th the first meeting of the Alliance was held in the ladies' parlor with an attendance of 35. Mr. Holmes read from the minor poems of Stephen Phillips and tea was served.

The Men's Club held their opening meeting on Oct. 10th, Rev. E. A. Horton and Gen. Edward Anderson being the speakers.

All departments of the church work show renewed activity and point to a successful winter.

On the first Sunday in November this church will begin a series of vesper services to be held on the first and third Sundays of each month from November to May at four o'clock in the afternoon. These services, which are largely musical, have been a great success for two years past, and are expected to be even more successful this year, owing to the great new organ installed last March, and a new organist engaged this fall.

First Congregational Soc'y
Littleton, Mass.,
Rev. John F. Malick
Minister

The annual meeting of the Back Log Club was held Oct. 4th and the following officers elected: Rev. J. F. Malick, President; J. W. Ireland 1st Vice-President; E. W. Stone, 2d Vice-President; Mrs. Inez Needham, Treasurer; Mrs. Elizabeth Proctor, Secretary; A. T. Kimball and J. A. Harwood representing the church and society. As this is the twenty-fifth year the club has been in existence a banner year is looked for.

The Sunday School has started the year on a good basis. Meetings of the S. S. Committee are often called and with good results. Mite

boxes have already been given out in the school for the New Year offering and a Harvest concert is under way to be held previous to Thanksgiving, the decorations of fruit and vegetables to be sent to Morgan Memorial for distribution.

Unitarian Society
West Newton, Mass.
Re. J. C. Jaynes
inister

The beautiful new church of the Unitarian Society was dedicated Oct. 14, with services most dignified and impressive. Rev. Frances G. Peabody D. D. preached the sermon, and Rev. S. A. Eliot D. D , Rev. Frances Tiffany, Rev. A. L. Hudson and Rev. Alfred H. Brown took part in the service, as well as the pastor, Rev. J. C. Jaynes. Besides these clergymen Mr. Geo. H. Ellis of the Building Committee, and Mr. E. B. Haskell of the board of trustees spoke for the laymen of the congregation in the giving and receiving of the keys. The church is a noble structure of Gothic architecture, worshipful and inspiring in its every line, and the parish house adjoining is admirably equipped in every detail for practical parish administration.

Second Congregational Soc'y
Northampton, Mass.
Rev. Frederic H. Kent,
Minister

Following the experiment of last year the summer vacation was reduced from two months to one, and services were held through July. The attendance proved that the move was wise. A further result was that the work of the autumn was taken up with less delay and more eager spirit than is found after a relaxation of activity for two months. The various departments of our work open most promisingly. The newly engaged double quartet choir is entering upon its duties in a most sympathetic spirit, and enriching our service in many ways. The Alliance Branch is studying the development of liberal religion in other countries, with a view to preparation for the meetings of the International Council in Boston next year. On Oct. 25th it will hold its annual reception, which furnishes a valuable opportunity for greeting old friends and welcoming the many new ones who come to us each year as students in Smith College, or as permanent residents of the city. Although nearly one-fourth of the pupils of our small Sunday School left us this year to attend school or college, or to enter business in other places, our numbers have been made good by additions to the younger classes. We are trying to do away with the use of hymn and service books in the school, substituting gradually the repetition of memorized passages from the New Testament, and songs gathered from many sources and learned by the school. Unity Guild has appropriated from its treasury the sum of $15 as a contribution to the A. U. A., and will work this winter to make a substantial contribution to the music fund of the society.

An interesting recent event was the visit of Rev. Elizabeth Padgham of Rutherford, N. J., in exchange with the minister. Miss Padgham is an alumna of Smith in the class of 1898. A large audience, including Pres. Seeyle and several members of the faculty as well as many students, gathered to hear her and was deeply impressed by the earnestness and vigor of her thought and personality. In the afternoon she made the address at the college vesper service, and in the evening spoke to Unity Guild, the conversation which followed turning upon the ministry as a profession for women. Miss Padgham's coming gave a distinct and helpful impetus to our work.

The minister and members of the society desire that Unitarian parents and pastors who have children or parishioners in the various educational institutions of Northampton, may be assured that they will receive a warm welcome in our church; and we shall be glad of co-operation in ways that may enable us to serve them most effectively during their stay.

Church of the Messiah
Louisville, Ky.
Rev. William H. Ramsay
Minister

The Church of the Messiah is showing more vigorous life and promise of growth than for many years. The interest of the people in liberal religious thought is steadily growing in the South. This is manifest here by the increasing number of "strangers" especially young men, who attend the church services from Sunday to Sunday. The number of tracts taken from our rack is surprising. A liberal-minded Presbyterian minister from a Kentucky town, who recently attended a Sunday service, expressed surprise that our church was not packed with people. He said: "You are preaching the gospel that thoughtful men today need; they ought to hear it." This minister expressed the opinion that it was the Unitarian name that was the chief obstacle to the success of our churches. A minister of the "Christian"

denomination with a charge in one of our Kentucky cities sends word that a large number of the thoughtful ministers in the country are Unitarians, although they do not take the name. A band of earnest young men across the river in New Albany have arranged for a series of religious services the coming winter, and have asked Rev. W. H. Ramsay to preach at least once a month. We have organized a "Liberal Club" whose purposes are "to combine social fellowship with intellellectual stimulus, and to promote co-operation in those movements and interests which make for the larger and higher life of the city." The November meeting will be devoted to the work of the organized charities. The Club aims to be a sort of clearing-house for the various charity and reform and civic improvement organizations of the city.

The Church of the Messiah has begun the publication of a little monthly paper to keep the members in touch with the work of the church and with the larger work of the denomination.

First Unitarian Church
New Orleans, La.
Rev. Harry Elmer Gilchrist
Minister

The Rev. H. E. Gilchrist, the new pastor of the Unitarian church in Peters Ave. and South Rampart street made a most pleasing impression upon his congregation in his first sermon delivered yesterday morning. This was evidenced by the expressions of approbation heard upon all sides by the members of the church at its close.

Rev. Mr. Gilchrist took as his text the words of the youthful Jewish King Solomon, when he said to the Jehovah, "Give therefore to thy servant an understanding heart" in reply to the offer of the God of Israel to grant him whatsoever he might. The theme was handled in a manner which clearly evinced his ability as a clear thinker, a forcible speaker and a man whose every sentence was rounded and beautified by an imagery which made it almost classic in its diction.—*N. O. Times-Democrat.*

Church of the Messiah
St. Louis, Mo.
Rev. John W. Day,
Minister

The church having been sold last summer, the congregation now worships in the hall of the Musical Arts building, corner of Boyle Avenue and Olive Street. As soon as a new location is decided on the work of building a new church will be begun. The abandonment of the former location was made necessary by the changes in the neighborhood, and by the movement of the population westward. The memorial windows and tablets were removed and stored awaiting use in the new church.

A course of lectures on Points of Interest in the Later Study of the New Testament is being given by Mr. Day under the auspices of the Eliot Alliance at its monthly meetings.

A Week of Psalms of the Larger Faith

Selected from the Poems of Samuel Johnson

SUNDAY.

God of the Earnest Heart

God of the earnest heart,
The trust assured and still,
Thou who our strength forever art,—
We come to do thy will.

Upon that painful road,
By saints serenely trod,
Whereon their hallowing influence flowed,
Would we go forth, O God!

'Gainst doubt and shame and fear
In human hearts to strive,
That all may learn to love and bear,
To conquer self, and live.

No dreams from toil to charm,
No trembling on the tongue,—
Lord, in thy rest may we be calm,
Through thy completeness, strong.

MONDAY.

Father, in Thy Mysterious Presence Kneeling

Father, in thy mysterious presence kneeling,
Fain would our souls feel all thy kindling love;
For we are weak, and need some deep revealing
Of trust and strength and calmness from above.

Lord, we have wandered forth through doubt and sorrow,
And thou hast made each step an onward one;
And we will ever trust each unknown morrow,—
Thou wilt sustain us till its work is done.

In the heart's depths a peace serene and holy
Abides; and when pain seems to have her will,
Or we despair, oh, may that peace rise slowly,
Stronger than agony, and we be still!

Now, Father, now, in thy dear presence kneeling,
Our spirits yearn to feel thy kindling love;
Now make us strong,—we need thy deep revealing
Of trust and strength and calmness from above.

TUESDAY.

I Bless Thee, Lord

I bless thee, Lord, for sorrows sent
To break my dream of human power;
For now, my shallow cisterns spent,
I find thy founts, and thirst no more.

I take thy hand, and fears grow still;
Behold thy face, and doubts remove;
Who would not yield his wavering will
To perfect truth and boundless love?

That love this restless soul doth teach
The strength of thine eternal calm;
And tune its sad and broken speech
To join, on earth, the angels' psalm.

Oh, be it patient in thy hands,
And drawn, through each mysterious hour,
To service of thy pure commands,
The narrow way to love and power.

WEDNESDAY.

Onward

Onward, Christian, though the region
Where thou art be drear and lone;
God hath set a guardian legion
Very near thee,—press thou on!

By the thorn-road, and none other,
Is the mount of vision won;
Tread it without shrinking, brother!
Jesus trod it,—press thou on!

By thy trustful, calm endeavor,
Guiding, cheering, like the sun,
Earth-bound hearts thou shalt deliver;
Oh, for their sake, press thou on!

Be this world the wiser, stronger,
For thy life of pain and peace;
While it needs thee, oh, no longer
Pray thou for thy quick release;

Pray thou, Christian, daily, rather,
That thou be a faithful son;
By the prayer of Jesus,—"Father,
Not my will, but thine, be done!"

THURSDAY.

The City of God

City of God, how broad and far
Outspread thy walls sublime!
The true thy chartered freeman are,
Of every age and clime.

One holy church, one army strong,
One steadfast, high intent,
One working band, one harvest-song,
One King Omnipotent!

How purely hath thy speech come down
From man's primeval youth!
How grandly hath thine empire grown
Of Freedom, Love and Truth!

How gleam thy watch-fires through the night,
With never-fainting ray!
How rise thy towers, serene and bright,
To meet the dawning day!

In vain the surge's angry shock,
In vain the drifting sands;
Unharmed, upon the Eternal Rock,
The Eternal City stands.

FRIDAY.

Thou, Whose Glad Summer Yields

Thou, whose glad summer yields
Fit increase of the spring,
In faith we sow these living fields,
Bless thou the harvesting!

Thy church must lead aright
Life's work, left all undone
Till, founded fast in love and light,
Earth home to heaven be won.

Grant, then, thy servants, Lord,
Fresh strength from hour to hour;
Through speech and deed the living word
Find utterance with power,

To keep the child's faith bright,
To strengthen manhood's truth,
And set the age-dimmed eye alight
With heaven's eternal youth!

That, in the time's stern strife,
With saints we speed reform,
Unresting in the calm of life,
Unshrinking in the storm.

SATURDAY.

Life of Ages

Life of Ages, richly poured,
Love of God, unspent and free,
Flowing in the prophet's word
And the people's liberty.

Never was to chosen race
That unstinted tide confined;
Thine is every time and place,
Fountain sweet of heart and mind!

Breathing in the thinker's creed,
Pulsing in the hero's blood,
Nerving simplest thought and deed,
Freshening time with truth and good.

Consecrating art and song,
Holy book and pilgrim track,
Hurling floods of tyrant wrong
From the sacred limits back,—

Life of Ages, richly poured,
Love of God, unspent and free,
Flow still in the prophet's word
And the people's liberty!

New Books.

THE SPIRIT OF DEMOCRACY: by Charles Fletcher Dole, Boston. T. Y. Crowell & Co. $1.25 net.

Here is the loftiest kind of optimistic idealism, with high courage of concrete application. In the first chapters we find the ideal rather subtlely presented;—wholesome, sane and noble, but in general terms that may lack dramatic interest because of their universal scope. But then Dr. Dole gets down to particulars, without leaving a shred of his serene idealism behind. He discusses the ballot, and political parties, and tariffs and municipal administration, and foreign affairs, and war-budgets, and the prerogatives of the president, and labor unions, all with utmost directness and all with utmost persistence of sweet ideality which is at any rate most fascinating. And in the main, it is all valid. It would be redemptive of nationality if a whole generation of "first voters" could catch the secret of this sturdy idealism and discover how simple and how practical it all really is. Of course, there are pages over which the practical politician may smile; once or twice we suspect that the writer makes the better way a bit too easy; he is not strongest on the logic of taxation, some may feel; and now and then the shrillness of the reformer's indisposition at recent happenings that have seemed to be unrighteous, has a tone that is not persuasive, and overweights the argument towards which it is directed with presumption that tells for the other side. We suspect the chapters on the Presidency, and Foreign Affairs, for instance, would have been written more effectively and with better poise of discriminating values, had not some things happened of late which Dr. Dole did not exactly like. And yet he would miss a fair estimate of the book altogether who should lightly say: "A good man's dream, lofty but unattainable." We are much convinced that in the main Dr. Dole knows finely what he is talking about and says it strongly, sweetly and with clarifying simplicity. His gospel of democracy, which is of course his unremitting gospel of good will, is wholesome reading for great classes of our citizens who are worrying overtime as to the problems of our foreign voters and our corruptible factors, politics and the like, while they themselves present the sorest problem of all, our modern politics, in their snug complaisancy of meagre citizenship. We commend Dr. Dole's book in all seriousness to the respectable voter and high born citizen of our Republic, that the soul of such may be "done good" by its tonic inspiration. Meanwhile, it is a book to be put into every public library and school library in the land—and into the hands of growing boys.

THE SOCIAL MESSAGE OF THE MODERN PULPIT. By Chas. Reynolds Brown, D. D., pp. 293. Charles Scribner's Sons. $1.25.

The writer has set forth a noble gospel with vigor, cleanness and distinction. The crux of it all we have put upon the cover of THE NEW UNITARIAN this month as its final climax of good thought. We suspect that Dr. Brown is properly orthodox, and would not accept of all our interpretation of his resolute gospel; but we accept his messsage to the full, in its substance of teaching. Religion, he insists, must be a social gospel. It can no longer be an issue of selfish and isolated salvation; it is rather a method of shared and sharing reconciliation of the children of God altogether, to the Father of the family that he has created to be of one blood and destiny.

We confess that while what Dr. Brown preaches is directly to our liking, his method of preaching is not so much to our taste. He had an exceptional opportunity and he has met it only indifferently well. The Lyman Abbott "Yale Divinity School Lectureship" is a unique noble institution with a challenging tradition behind it. Henry Ward Beecher and Phillips Brooks made their service in it immortal; and the students to whom these lectures are (to say nothing of the greater audience reached through their conspicuous publications) in place to make their kindling inspiration reach wide and far. Dr. Brown's theme was the most vital and insistently important just now that he could easily have selected, the one word needing well to be spoken over and over again.

To our mind Dr. Brown wastes more than two-thirds of his space and no small proportion of his force of enthusiasm through his unique medium of illustration. He attempts to tell the story of the Exodus of the children of Israel in such a way that it shall exemplify the gospel of to-day's social need—in terms of political, industrial and social transition. The thing is done rather well for that sort of thing; the stroke of allegory is clever though oftimes rather forced. But "a plague upon your Exodus of the children of Israel, let's get straight to business on to-day's lines of life and keep there!" the irreverent modern will say; (and some such go to even Orthodox Divinity Schools we suspect). We complain that the writer loses less straight faith too often in his cleverness of scriptural application, and sometimes tells the story so dramatically well that he forgets the forceful stress of its application. After all, the ancient problem of Israel is not like the modern problem of the industrial world; and the gospel of social salvation in our modern conception of it, is wondrously sacred, true and Christly, but it is not strictly scriptural at all.

THE NEW UNITARIAN.

A LOOK FORWARD.

THE NEW UNITARIAN is approaching the end of its first year of publication. We believe we have made good our promises of the start:—have given to our readers what they expected of us.

We hope, however, to make every issue an advance upon its predecessors, and have already laid our plans for distinctive and interesting features for the future.

Some of these features we can now announce.

I. We have already begun a series of articles on **Our Historic Churches,** edited by Rev. Henry Wilder Foote, a man peculiarly well fitted for this undertaking. Each article will be illustrated by a full-page view. King's Chapel, Boston, the "Old Ship" at Hingham, the church in Baltimore, All Souls, New York, "The Church of the Adamses" at Quincy, and others will be treated of in turn.

II. We shall soon begin a series of **Contemporary Portraits** including men and women in active work, whose names are well known to all, but whom many of our people would like to know more intimately. A full-page portrait, and a short article of "Appreciation" will help to present the personality of these people to our readers. Charles F. Dole, Samuel M. Crothers, Merle St. C. Wright, Samuel A. Eliot, Jenkin Lloyd Jones, and Mrs. Mary B. Davis will probably be among the earlier "portraits" to be presented in this way.

III. We are arranging a series of studies of **Unitarian Experiments in Institutional Church Enterprise,** to begin

with the story of Willow Place Chapel in Brooklyn, followedby other notable instances of practical and "applied" religion in Philadelphia, Boston, New York, Chicago, Portland and other large cities. These articles will be more or less illustrated.

IV. We have secured the promise of a notable group of articles on **Sunday School Problems,** dealing with live and perhaps debatable aspects of our work for young people. The series will include papers on "The Graded System vs. the One-Topic Method", "The Obscured Ethical Factor", "The Use and Over-Use of Bible Study" and "Some Sunday School Fallacies."

V. Hardly less notable will be a series of articles on **Esthetic Elements in Liberal Worship,** which are being prepared for us; the first from the facile pen of Rev. Thomas VanNess, to deal with "The Use of Symbols in Church Worship." Other articles will be "Church Music", "Architecture", "Our Method of Worship", etc.

VI. Our **Amongst Ministers** department is evidently an attractive feature of The New Unitarian. Its "Symposia" of terse ministerial comment on vital questions of our denominational life make stimulating reading, and we shall continue this custom with ever-increasing momentum of alert interest.

But this department may be deemed one-sided. What of the laymen's views? We propose to begin shortly a series of terse and pointed articles **From the Layman's Point of View:** "The Ethics of Pulpit Exchanges," "Do We Open Our Churches Often Enough?" "Right and Wrong Methods of Church Advertising", "Things We Do Not Like Our Minister To Do", "What a Lay Woman Thinks About Parish Calls" are among some of the issues to be discussed.

VII. We are hoping also to be able to publish during the coming year a series of articles from English confreres to open with one by an English clergyman well-beloved in this country, on "The Educational Bill from a Unitarian Point of View".

VIII. We are arranging a series of papers from prominent **Universalists,** discussing the issues of our closer, fellowship which will be reinforced by contributions of our own leaders on that important subject.

These are features more or less new, and we shall add other things to them.

Meanwhile, we shall not discontinue any of the things which have contributed to the success of THE NEW UNITARIAN in the past. Every number will contain one or two distinctive articles on religious and theological themes—direct, genuine, wholesome and always with missionary value.

We shall constantly present timely accounts of missionary enterprise and reviews of religious conditions in different sections of the country. We shall keep close record of the happenings in our various churches and divinity schools, report with as graphic accuracy as we can all significant denominational meetings.

And with it all we shall use whatever editorial influence we have, or may accumulate, for the furthering of practical, progressive and worthy action in our denominational life, seeking never to be rash, but always to be vigorous, timely, and genuine, without timidity and without prejudice.

All subscriptions received through November will include the remaining numbers of this year, November and December, and extend to the end of 1907;—in other words a year's subscription price will pay for a year and a quarter of the best things that the editors of THE NEW UNITARIAN can secure. The edition of October is exhausted. Beginning January 1st we shall assume the title "THE UNITARIAN" and designate the volume as "Vol. II., (new series)."

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